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PHILOSOPHY SERIES TWO

6th and 7th Degrees



NUMBER SEVEN

of a Series of Seven

THE SEVEN QUESTS OF MAN

(THE QUEST FOR THE KINGDOM OF HEAVEN)

Beloved Companion:

Here are further words of wisdom which, if symbolized, should be written on sheets of gold. It is the culmination of the philosophical series of the Quests of Man, and contains much wisdom. It brings you the Mayan Kingdom of Heaven dream which you can make real for the betterment of your SELF and the world. Please consider it carefully. Know that: -

Man has always cherished the persistent feeling that it should be possible to have a world in which wrong would not exist. It seems that existence would be a futile mockery if such a thing were not possible. It also seems that human endeavor would be a pitiful contradiction if there could be no time when right would be, once for all, set upon the throne and wrong, once for all, sent to the scaffold.

The literature of every land and age has the idea of some kind of Utopia running like a golden thread through its pages. Poets have always loved to sing of a time when "the war drum throbs no longer and the battle flags are furled in the parliament of man, the federation of the world."

Religion has always fostered the idea of a perfect day. What Sir Thomas More called "Utopia" and Tennyson called "the Parliament of Man", Jesus called "The Kingdom of Heaven" and John the Disciple called "The Heavenly City", the New Jerusalem. The Hebrew prophets were always trying to comfort their afflicted people with the prospect of the ultimate redemption of Zion and many Jews today still hold to this hope. A few of the Old Testament prophets even expanded the idea into a time when the mountain of the Lord's house should be established on the top of the mountains and the kings of the earth should bring the honor and glory of the nations into it. This would seem to be the idea of the ancient Mayans, building pyramids, surmounted by Teo-callis (Theos, or God's Temple).

Social reformers long ago caught the idea and made it the basis of their labors. A book, "The New World Life", written by Josiah Strong in the latter days of his useful life, puts it in an unusual way. Thinking of the first chapters of Genesis and the closing chapters of Revelation, it says that the human race began in a perfect garden but will reach its climax in a perfect city.

Childhood, innocent and free, plays in gardens with no moral, ethical, or other problems to beset it that have to be solved. Manhood builds a city and since society is highly organized it presents all kinds of problems. Many of them have not been solved but Strong helped to solve some of them and his striking figure of the garden and the city indicate that a mature race will ultimately solve them all. When that occurs the human race will not have escaped the problem of right living but will have worked it out. The perfect city about which Josiah Strong wrote and the New Jerusalem about which John wrote are the same - the realized Kingdom of Heaven.

Is such a condition attainable? Well, already we have attained part of it. Anyone who can remember as far back as fifty years ago has seen the world achieve more material progress than had been done in all the centuries of history previous to that period. IF THOSE WORKING ON THE PROBLEM OF JUST AND HAPPY LIVING - THE DEVELOPMENT AND TRAINING OF THE SPIRITUAL SIDE OF LIVING AND EMPHASIS ON THE VALUES IT PRODUCES - HAD BEEN AS MANY AND AS CAPABLE AS THOSE WHO HAVE BEEN WORKING ON THE MATERIAL PROGRESS OF MANKIND, THE KINGDOM OF HEAVEN WOULD NOW BE OURS, OR NEARLY SO.

As it is we are confronted with some new and terrifying problems. We have unlocked secrets of Nature, the safe management of which calls for more of the spirit of religious faith and human brotherhood than we seem to have developed. We have plucked more apples from the Tree of Knowledge than we can safely handle without a maximum of conscience and good will. But the fact remains that we have made some progress toward the Kingdom of Heaven. Surely we can go on the rest of the way if we will.

By this time it is apparent that we are talking about an early and human condition. If man were a worm of the dust, progress would not be possible. But, since he is created only a little lower than the angels and crowned with glory and honor, it IS possible. Read again the many references Jesus made to what He so fondly called The Kingdom of Heaven and you will find that He is talking about an earthly condition every time - human life under the sway of God.

By the sway of God we do not mean the old idea of a theocracy such, for instance, as prevailed among the Hebrews in the days of the Judges. A theocracy is really a human government claiming to be divine. The Kingdom of Heaven means really God's way and His control in human affairs. It is a bold dream but that is what makes it challenging. A New Jerusalem is something worth living and working to attain.

Read the last two chapters of the Book of Revelation again. Put all your preconceived ideas about them aside and read thoughtfully and with an open mind. Notice that John says he saw the heavenly city, the New Jerusalem, coming down from God out of heaven. He also says he heard a great voice proclaiming that the dwelling place of God shall be with men and that He shall be their God and they shall be His peoples and that God will be with them and shall wipe away every tear from their eyes. That leaves no question as to where the Kingdom of Heaven is, nor as to its nature. It is a condition of things where nothing exists over which tears need be shed. That is what the human heart wants. The human race waits and hopes for it but the human race must do something more than that. The human race must understand it and work for it until it is achieved.

The very first message that marked the beginning of the public ministry of Jesus was that the Kingdom of Heaven was at hand. Many people have asked how He could ever say such a thing when the Kingdom of Heaven has not appeared after all these centuries. The Kingdom of Heaven was at hand and STILL IS; not as something that at some fixed hour will automatically appear but as a possibility men COULD have realized any time.

Not long ago the writer saw a blind man searching for his hat. It was only a few inches from him but he was not groping in the right place. It was at hand but he just wasn't finding it because he was blind. The Kingdom of Heaven is just as close, at our very fingertips. We have only two things to do to attain it: get our eyes open, and reach.

You may still be worried about the idea that the Kingdom of Heaven is here unless you are accustomed to looking at such matters from a different viewpoint than is often taught.
"What about our hope for life beyond the grave?", do you ask?

Well, what about it? It is just as much a hope as it ever was. That hope is heaven and this earth is The Kingdom of Heaven, which is the spirit and atmosphere of heaven established on earth. Nothing can change the evident fact of immortality. Everything in Nature proclaims that.

Beyond the grave we shall undoubtedly find ourselves in some kind of a conscious situation but what that situation will be depends MUCH ON THE KIND OF A WORLD WE HAVE MADE AND LIVED IN HERE. Many people who earnestly desire to live rightly and some day go on to a happy reward find it very difficult to live in accordance with their desire because of unfavorable conditions that exist, conditions that could and should be changed, but are not. Whatever is the meaning of heaven beyond the grave will be much easier to reach when we have set the world order to rights. The way of life still leads on and up forever but just the same the Kingdom of Heaven is HERE.

Where did we ever get this word "heaven" anyway? The first chapter of Genesis says that God created the firmament - the EXPANSE of things - and called it heaven. That seems as though heaven knows NO space limitations and as though it were any place where there is a soul capable of perceiving it, whether that be in this life or some other. Wherever one goes he can never get away from the consciousness of the good or bad he has sown. So we do not "go" anywhere to find heaven. We carry it WITH us and, if we have it, we take it with us when we die. Our immediate concern and probably our entire concern is bringing the heavenly city down out of heaven into this world and establishing the dwellingplace of God among men. Our concern as Mayan Ministers is to establish the consciousness of available heaven here and now, among all mankind.

We have said that one of the reasons why this condition was not attained long ago was the fact that the human race was blind to its nature and to its availability. There are other reasons and one of these is that those individuals who have had some understanding have been timorous about them. Someone once said that the reason the Kingdom had not been more fully realized was not so much the wolfishness of the wolves as the sheepishness of the sheep. We have ALWAYS needed more

people with DARING VISION, FAITH TO BELIEVE in the possibility of the ideals they cherish and the COURAGE AND PATIENCE to MAKE their dreams come true. The PURPOSE of this lesson is that as YOU read, it may be with YOU, as it was with Sir Launfal, of whom it was said that as he meditated, "into HIS soul the vision flew."

One great trouble with our thinking about the Kingdom of Heaven is that we persist in thinking of it as something very difficult and complex; something quite baffling to human understanding; something connected with some human organization or creed, or something that must come at an unannounced time in the form of a fearful and miraculous cataclysm. One great trouble with our thinking about such things is that we have inflated our ideas with grandiose elements. To hear some people talk about heaven one would think it is some kind of a glorified street carnival.

The Kingdom of Heaven is simply a way of life. We are living now just as much as we ever will. Here on earth, we are in the presence of the Divine just as much as we can be anywhere. If your individual way of living is right, then within its scope you have realized the Kingdom of Heaven. If the way of all our lives were right and all the relations between and among us were right and that right way of living had expressed itself in laws, customs and conditions, that would be the Kingdom of Heaven. When every human being recognizes the Fatherhood of God and the brotherhood of man and makes these ideas the basis of his thinking and living, we shall see the towers of the New Jerusalem begin to rise against the sky. It is as simple as that.

Why haven't you seen it? Perhaps because you were looking for something grandiose and spectacular. You were not looking for just a matter-of-fact, everyday condition of things. The Kingdom comes like the seasons come, like the grass grows and the flowers bloom and the stars shine. They are all miracles but we get so familiar with them that we forget their wonder. Do not seek the Kingdom of Heaven like the man who couldn't see the forest for the trees.

Jesus was always talking about the Kingdom of Heaven. It was the dream that lay next to His heart because it held the freedom and happiness for mankind that He sought and for which He lived and died. But how practical was everything He had to say about it! You may trace His Kingdom teachings all the way through and you will find nothing that a person of average intelligence and experience cannot understand.

His Kingdom parables are many and their meanings are plain. The story of the ten virgins indicates that the Kingdom is something requiring PREPARATION. Readiness to receive the Kingdom was represented by the oil in the virgins' lamps and some of them had not provided enough. They thought to rely on the supply of others but found that PREPARATION for a great blessing is PERSONAL and NOT TRANSFERABLE.

The story of the talents indicates that the Kingdom of Heaven is something that must be realized by the use or investment of such abilities as we possess. He who uses his powers to such a purpose finds that they GROW with use but he who does not use them finds that he loses what ability he had. The Kingdom, then, is a return on an investment of intelligent and effective endeavor.

The parables of the mustard seed and the leaven indicate that the Kingdom of Heaven is a life; and being a life it is a growing, developing, expanding thing. It changes every day, as an opening flower does, because it reaches a new stage of completeness. When any living thing stops developing it has begun to die.

The parables of the treasure hid in a field and the pearl of great price indicate that the Kingdom is a thing of transcending value. It is worth so much that anyone can afford to exchange EVERYTHING else to get it. Indeed the person who is not willing to do so does not want it badly enough to have much chance of attaining it. It is not for those who seek it in a mincing and half-hearted way. The Kingdom is for those who go ALL OUT FOR IT.

These and other Kingdom parables all bear out the enlightening New Testament statement that the Kingdom of Heaven is within us. That is, it is something that unfolds from an idea, an inward urge, a gleam that hovers over the horizon of consciousness and will not let us rest until we follow it. The Kingdom is something that develops from a dream, a conviction, a desire, a compulsion, like a building is constructed from a plan. Inward motives have a way of blossoming into outward facts; they begin by changing conduct and attitudes and go on to the changing of environments and civilizations till the world order itself is changed.

What can you do about all this? The same that anyone, anywhere can do. You can invest what you are and what you control in the realization of the Kingdom idea in the world. No matter how humble you are or in what obscure pathways your life is cast, you have a candle. See that it is lit. You are so much of the salt of the earth. See that you exercise your saving power to the utmost.

It could be that your candle is the most important among them all. It could be that the strongest of all the Kingdom currents might flow from your part of the world. Remember that the greatest of the world-changing forces have seldom come from the high places of the earth. They have more often come from the Bethlehems and Nazareths, poor and even mean little places. There were people there who had candles and how fortunate it is that at least some of them kept their lights burning! You have a part in the plan and it is important, perhaps even vital. The time to begin playing your part is now and the place to do so is where you are.

The first thing to do is to live the Kingdom life as well as you understand it. You will understand it well enough to keep busy and useful if you try. The guide book is the four gospels, the first four books of the New Testament. One of them - say the first, Matthew - is enough to start with. The Sermon on the Mount comes early in the book. Linger with it thoughtfully. Come back to it and think it through again after you have read the rest of the book. You will find no better manual than that. From it you will learn what true happiness, true prosperity, true wisdom and true righteousness are. These are the fundamental principles of the Kingdom life. Put these things into practice as you learn them. Each time you ACT upon wisdom learned, both the wisdom and the habit are multiplied in POWER. These acts will flower out into a growing Kingdom life both within and around you.

Seek to understand constantly the nature of the Kingdom better, adjusting your way of living to your understanding as it grows. Go on with your study of the life and teachings of the Master, remembering that he who does them builds his life upon a rock and he who sidesteps them builds his life on shifting sand. Avoid

negative interpretations and reliance on single texts rather than the whole meaning of a discourse, a parable, a paragraph or a book. Take plain declarations but interpret symbols and figures of speech - as in the parables - for WHAT THEY MEAN. See that YOUR understanding and directed effort grow all the time. Remember that when a living thing stops growing, it has begun to die.

You need not worry about your Kingdom influence if you are doing what you can from day to day. Do not even try to find out how people take it. Just exert it and leave the seeds you have planted to come up and grow. You can never keep track of what happens to them for their fruitage will scatter all over the world and continue to live for long centuries after you have finished your earthly labors. Besides, it is not good for planted seeds to be dug up to see if they are sprouting. Plant them and put them out of your mind. Your concern, then, is to be thinking about planting more.

Gently and patiently explain the Mayan Kingdom of Heaven idea to as many as wish to listen. Force it upon none, for it will not be clear to minds that are not open to it or prepared for it, and you are likely to arouse a spirit of antagonism and resistance that will stand in the way when an otherwise favorable moment does arrive. There are enough people who are ready to listen to keep you busy. Those who are not, leave alone till their anxiety or curiosity has ripened. But, remember that your talk about the Kingdom will be effective only if it is being demonstrated IN YOUR OWN LIFE. You must make people want the blessing that has done such wonderful things for YOU and that will always speak for itself.

Never forget that more things are wrought by prayer than this world dreams of, more even than you dream of. Keep the whole Mayan Kingdom of Heaven enterprise bathed in earnest, simple, sincere prayer that it may grow and express itself in your own experiences and spread in ever widening circles throughout the earth. Ask or affirm before God that others may join you in sufficient numbers to change the world order and definitely establish the recognition of the dwellingplace of God among men - that the Kingdom may come through the doing of His will on earth as it is done in Heaven.

Perhaps you say you cannot cross the ocean and penetrate distant lands with the influence of the Kingdom Life. You do not need to cross the ocean but you certainly can penetrate distant lands with the power of prayer and the influence of Kingdom living. Let us say that you influence successfully as many as two people and each of them influences two more and so on. Let us say that the number is thus doubled once a day after it starts. There are more than two billion people on the earth. Figure out how many days it would take to unite them all in the living of the Kingdom Life. You will be amazed at how short a time it would take. You will also wonder why so little has been done in two thousand years.

The Kingdom Life leaves no room for selfishness. Do you think greed, with its train of poverty, neglect and ruin, could continue to exist? It leaves no room for prejudice and hatred. Do you think war or any of the conditions that lead up to it could continue to be? It leaves no room for ignorance. Do you think evil and wrongdoing of any kind - all of it the work of people who know not what they do - could still go on? It leaves no room for short-sightedness, small-mindedness and

superficiality. Do you think the race could go on forgetting God in an atmosphere thus cleared?

The evils of the world, the destructive forces, are simply and easily done away when the right means are employed. Those means are the simple and peaceful ones of the living of the Mayan Kingdom of Heavenly Life. The effect on the blighting forces that have so long plagued mankind would be like the sterilizing effect of a germ-killing ray light installed in a room.

The reason we have never solved these problems or even kept pace with them is that we have persisted in the idea that they can be dealt with by mankind's laws and governmental agencies. Governments, leagues and officials can punish the guilty but they cannot remove the inward motives that were back of the misdeeds. Only new viewpoints, ways of thinking, feeling about things, can do that. In other words, the Kingdom Life will do it and nothing else can. Right thinking and living will accomplish what edicts and laws can never do.

You say you cannot control what others do. Of course you can seldom do it directly, but indirectly you can do a GREAT DEAL in that direction. Do not forget that what others do depends more or less on what you do and this you certainly can control. Perhaps your action has been more or less determined in the past by what others did. From now on let it be controlled by the principles of the Mayan Kingdom Life. Stop being a trailer and become a trolley. Let others do the trailing for a while but see that you lead them in the right direction.

Do not worry about the matter of impact. There are enough people who desire the Mayan Kingdom of Heaven to start a movement that will win the day, or if you prefer, to rejuvenate the bogged down movement that began long ago and has not succeeded completely because so many failed either to have a practical idea of it or to work for it consistently enough. Let longing eyes now be matched with courageous hearts, understanding minds and willing hands and the dream will come true.

This will still be true, however few such people there might be at the beginning. It does not take a big, impressive beginning to insure final success. It is the last lap of a race and not the first that does the deciding. The beginning of the greatest things is likely to be small - like the grain of mustard seed.

We have already mentioned the last two chapters of the Book of Revelation as outlining a symbolic picture of the Kingdom of Heaven. We have noted that they picture a condition to be realized on earth - the heavenly city coming down from God out of heaven. Now let us notice some further features of the symbolism.









The city lies foursquare, for there is nothing in it that lies or makes a lie. Deception and trickery do not exist. There is no night there. That is, darkness has been erased from human thinking and the works of darkness from human conduct. There is no temple in it, for religion is no longer localized. The world itself is a temple and life itself is worship for religion has become a universal, constant, ever-present thing.

There are twelve gates, THREE opening into EACH of the FOUR directions. The

City of God is not hard to get into. No matter what way one comes or what has been his starting point, there are enough gates open to him that he will be sure to find one. Of course, this means that there is one for you. Therefore, enter Ye now into the wondrous Kingdom, enter in and partake of its joyousness and its glory that it may grow; seek constantly to bring others with you.

Thus, we complete the Seven Quests, beloved, tried, true and trusted Companion. Next we begin preparations for Experiencing the Divine. We believe you are wise and ready, and well prepared.

With His Blessings Upon You Requested,
Your Class Instructor
in Mayanry.

You have perhaps been interested in the various symbols appearing at the beginning of each of this series of Lessons. They are Mayan numerals. Such numbers could readily be written in sand or clay with either fingers or toes. ● = the number 1: ●● = 2; ●●● (three fingers) = 3; ●●●● = 4; and  (the side of the hand or foot) = 5;  = 6, and  equals 7. Eight is written  ; 9 is  ; and 10 is  , (or two figure 5s).